

THE PACIFIC

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Reading Room

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THE HABIT BUILDER.

"How shall I a habit break?"
As you did that habit make.
As you gathered you must loose
As you yielded, now refuse.
Thread by thread the strands we twist,
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand.
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Towards the center's downward sweep.
Backward turn, each step ashore
Shallower is than that before
Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone,
Ere content or love be won!
First, across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last!

—John Boyle O'Really.

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ONE CHURCH—ONE DISTRICT.

Last week we made mention of the movement among the Baptist churches of England for a union of effort and a cooperation which is called the "One Church—One District" plan. Dr. Alexander McLaren was quoted as approving it. Since then we have come across something concerning it from the pen of the Rev. F. B. Meyer, who writes as follows:

"Among the many interesting questions which are engaging us, the foremost is that of a proposed development in our church polity, which, if adopted by the denomination, may have a very important effect upon our future. In masterly and statesmanlike speeches, based on a close study of the apostolic and sub-apostolic age, and punctuated by the applause of the vast audience of pastors and delegates which crowded the Huddersfield town hall, Principal Henderson, the vice-president of the Union, and Rev. H. Wheeler Robinson, of Rawdon, advocated a policy of church amalgamation which has obviously found favour, and is already being experimented upon in one or two quarters.

"It is suggested that, instead of being broken up into separate churches, by their occupancy of different buildings, the Baptists of a given town or city should form one district church, possessed of a common fund, administered by officers representing every part of the United Church. No minister being settled in that community without the united voice, and preaching only once a week in any particular chapel. It is hoped that in this way the ministers within any one group of congregations, who are gifted in some special direction, may be encouraged to develop their gifts and place them at the disposal of the whole body. The man with special aptitude for work among the young might undertake the development of the Bible-class and Sunday-school organizations. The expositor of Scripture would exercise a teaching ministry amongst the Christians; whilst the evangelist would extend the kingdom within and without the congregation. A great deal of pulpit drudgery would be saved by a system of orderly and regular pulpit exchange, and this would give each minister the opportunity of doing his work with the utmost thoroughness and efficiency.

"The practical union of Baptist congregations in one locality; the organized participation in the gifts of a common ministry; corporate responsibility for pastorless communities; systematic method in dealing with common problems are among the advantages which this new development would secure. But perhaps, instead of describing it as a novelty, it would

be more accurate to speak of it as a return to an original type."

Twice recently have we seen in London papers articles by the Rev. F. B. Meyer on the urgent need of some method for relief from the grinding pressure of poverty which casts a shadow over the homes and the sermons of many ministers. Many Baptist ministers in England are working for what he calls "a miserable pittance." In the article from which quotation is being made now he says this relief can be brought about in part by limiting the output of ministers from the colleges, and by the grouping of several village causes round a given center. In this connection Mr. Meyer says: "The aggregate contributions of several churches would be adequate to maintain a thoroughly efficient pastor, who would visit them in rotation, and would train a band of efficient laymen, to supplement his services. We cannot carry out this scheme at once, because of our brethren who are doing a splendid work as pastors of single village causes; but if once the general scheme were adopted, in a few years we should witness a great change for the better. We are determined to save our village churches from extinction, and we hope to secure our end by a wise policy of grouping."

This is a novel suggestion by Mr. Meyer—the limiting of the number of ministers. It savors of trade unionism; at least it suggests it. Perhaps the ministers might form a union and fix the number of apprentices.

But this is something aside. The main thing for comment here is the "one church—one district" idea.

We may be visionary, but we believe that there is a good time coming when there will be a wide-spread sentiment in favor of it. It is significant that there should be found advocating it now two such men as Dr. Alexander McLaren and F. B. Meyer. The latter, let it be noted, calls it "a return to an original type"; the former, "the old original idea of a Christian church."

We wonder how many of our readers favor it. Wouldn't its adoption be in the spirit of the highest brotherhood? If not, why not? Isn't our present system built on selfishness? If not, why not?

THE PACIFIC COAST IN BRIEF.

Two hundred and fifty thousand dollars have been offered for the property of the First Methodist Church of Oakland.

We have no desire to make the prohibition party any smaller than it is; we wish it were possible to make it large enough to wipe out the liquor traffic. But in a recent issue of this paper a typographical mistake cut its vote in California down from 7,355 to 156.

Mr. W. A. Gates, secretary of the State Board of Charities and Corrections, says that forty per cent of the persons convicted of crime in California last year were under 21 years of age. He also says that nearly seventy per cent of the 7,000 insane owe their trouble to the use of intoxicants.

The Christian Register states that the American Unitarian Association desires to organize churches at the following named places on the Pacific coast during the year 1907: Sacramento and Woodland, California, and Coeur d'Alene, Idaho. It is also the intention to organize at Ogden, Utah.

The superintendency of the Anti-Saloon League in Central and Northern California has been offered to the Rev. Dr. E. S. Chapman of Los Angeles. Dr. Chapman at one time had charge of the work in the whole state; but for several years has had only the Southern part of the state. If he should decide to accept the offer to take up the work again in this part of the state, it will be in connection with that which he has been carrying on in the South. The Doctor is a great power in the temperance work, and no one can be found to superintend it more successfully. Wherever he goes he stirs the people to action and good results always follow.

The manufacture of denatured alcohol from cacti it is thought will make usable and productive a large amount of desert land on the west coast of the United States ere long. It is believed by some that five acres of cacti would yield enough alcohol for fuel for power plants to pump water sufficient for the irrigation of 160 acres of land, and furnish in addition power for all other purposes on such a tract. Considerable of the desert land of our national domain has been made already to "bloom and blossom as the rose," and it all will be made to do this doubtless as the world progresses. People have wondered often what would take the place of wood and coal and oil in the future, a century or two hence; if it shouldn't be denatured alcohol, it will be something else. Something will be found when the necessity is upon us.

A Missionary Institute will be held in San Jose from January 3rd to the 6th. In Berkeley from the 10th to the 13th. Later, institutes will be held in Portland, Tacoma, Seattle and Spokane. The following named persons will be in attendance to conduct conferences and give lectures: Rev. E. E. Chivers, D.D., of New York; Rev. H. G. Bissell of India; Mr. B. Carter Millikin of New York; Miss Ella E. McLaurin of Boston; Miss Ethel E. Hubbard of Boston; Rev. Edmund E. Soper of New York. The registration fee is small, and all young people who can do so will find themselves greatly advantaged by attendance. They will get that which will make it possible for them to aid in an effective manner the greatest enterprise of the age—the missionary

AN INSPIRING CONVENTION.

The Rev. Dr. Hugh Black the Great Attraction.

A student's theological convention was held week before last at Dayton, Ohio, which was quite a success. The Religious Telescope says: "There were 297 students in attendance. Counting the twenty-two speakers, fifteen professors and teachers, seven State and International Y. M. C. A. secretaries, five Student Volunteer secretaries, three Young People's Mission Movement secretaries, and fifty-seven clergymen, the total attendance reached 392."

"In every great convention the interest centers around a few men. At this one Hugh Black was the drawing card. Perhaps closely after him came Charles Stelzle, who began to break ground in a new field a few years ago, and is now accorded the lordship there—the field of the laboring man and the church. It was while a pastor in St. Louis that Mr. Stelzle was given recognition as an authority on church questions pertaining to the workingman. At present he is secretary for that department in the Presbyterian Church. He has reached the conclusion that work-

ingmen almost universally know Jesus Christ as their leader; that such average man is religious; that the labor question will never be settled right unless it is settled by Christian principles; that artificial barriers are now being broken down, and the workingman responding to the appeal of the church as never before; and that, when the church shows absolute sincerity, its greater democracy will prove an attraction to the laboring men. Mr. Stelzle was heard with close attention, and was warmly applauded when through. The man who works is the man who constitutes the backbone of everything that is good. If he is in the church, it will prosper; if he is out, it will not prosper."

Of Dr. Black The Telescope says: "Coming recently from Edinburgh, Scotland, where he attained world-wide renown as an educator in the United Free Church of Scotland, to a professorship in Union Theological Seminary of New York, he brings along with him a warm-hearted evangelistic spirit and a cultured learning."

"Mr. Black is a typical Scotchman in appearance, and carries the brogue into every sentence. He speaks with a clear voice, though not in full, rounded tones, and says something in every sentence. He is undemonstrative before an audience, and neither wears nor puts to sleep. He referred to himself as one of the million or more immigrants of the past year causing so much trouble to the people of the United States; but America is in no great danger when it receives such men as Hugh Black. He claims every land as his fatherland, because every land belongs to his Father."

Dr. Black spoke on "The Mind of the Minister—An Appeal for Culture." The following thoughts are from that address:

The minister should be the best kind of a student it is possible to be.

There is a danger and temptation to become a mere specialist, to take the line of least resistance in us.

A minister is not a mere scholar or preacher. A craftsman is one who knows his business.

A man may grind out good and profitable sermons, but beat the air in the pulpit.

An extreme to be avoided is the education of man theologically without any practical work.

The preacher must come out of the seminary and practice upon you. The people are very patient.

The great trial of the settled minister is to keep going. The evangelist keeps moving, riding on the crest of the wave, leaving all his failures behind him.

We need to collect force before we can become forcible.

Preaching is the expression of the life that is in us; the message must be bathed in personality, else a phonograph would work just as well as a man.

A preacher is false to his calling if he thinks zeal and devoutness can be divorced from culture which comes through hard work.

Personal religion will not make the best student, but rather will be an inspiration to culture.

The lisping minister, the man of affectation, is narrower than the one who knows nothing.

It is our duty as preachers to get as wide a knowledge as possible because every branch of learning impinges on religion, and religion breathes through them all.

We cannot make a deeper impact on the world than the weight and strength of ourselves.

We should rid ourselves of the departmental view of life. The old psychologist divided the mind into intellect, sensibility, and will; but the highest thought is suffused with emotion, and issues in an act of the will. There are no air-tight compartments about us.

The best way to become a good minister is to become a good student.

The preacher needs general culture, not simply preparation for next Sunday.

Knowledge of the Bible is necessary; knowledge of man is equally so; but study must be continued. The preacher must come in contact with the larger minds of the world.

It is a common custom to sneer at theology, but preachers should not join the company of fools and sneer also.

The newest and most novel object you can preach on is "doctrine."

The preacher should know enough about science to use intelligent illustrations, and to keep from making blunders.

The cross of Christ is the center of history, and all the world is suffused with God.

The Bible brings back to us just in proportion as we bring to it.

One should specialize, but a mere specialist is most futile in any profession.

You will not need "Pulpit Aids," and "One Thousand and One Subjects," if the soil is deep and rich.

THE NEW CHINA

Ex-Secretary of State Foster Sees A Bright Future For China

The Hon. John W. Foster, former Secretary of State, gave an address a few days ago before the National Geographic Society at Washington on the subject of New China. The address was considered of such value that considerable of it was telegraphed to some of the daily papers in the East and appeared therein. We give here a condensation of that report:

Mr. Foster noted as the most distinguishing characteristic of the Chinese their intellectual attainments, but pointed out how their imperfect education had stood in the way of their progress. This was the first reform to be undertaken. He sketched the work being done in the introduction of Western or modern learning, the rapid multiplication of schools throughout all the provinces, the abolition of the antiquated competitive examinations for admission to the public service, the influence exerted by the students educated abroad, and especially the prominent place now occupied in the government of those educated in the United States. One of the most gratifying features of the new movement was the readiness with which the schools for girls were accepted, and the rapidity with which female education, hitherto unknown, has spread over the country. An important agency in aid of the new educational movement was the vernacular newspapers, which have greatly multiplied in the last few years.

The revision of the penal code and the abolition of the barbarous punishments were referred to as important steps in the reform movement, including the abolition of torture in judicial trials, the holding of the family responsible for the acts of all its members, and branding; as also reforms decreed in prison treatment. These were among the measures necessary to relieve the country from the irritating practice of ex-terri-

toriality. China was said to be the least warlike of the great nations. Their great philosophers had taught them that nations should settle their differences by appeals to right and justice, but they had learned another lesson by sad experience from the Christian nations, and they were now well on the road to the establishment of a great army to aid in preserving the peace of the world. A review was given of the progress made in organizing an imperial army, the establishment of military colleges and arsenals, and the recent army manoeuvres.

The construction of railways was next discussed, and it was shown that 9000 miles were already in operation or under construction; and that the disposition now manifested to have them built under Chinese control, although it might be a costly experience, was a natural feeling and worthy of the race which had constructed the Great Wall and the Grand Canal, two of the greatest engineering achievements of all time. These lines of railroads when completed will greatly stimulate trade, both domestic and foreign and tend to bind the empire together.

Considerable attention was given to the action of the Imperial Government looking towards the granting of a constitution and a representative assembly. This, Mr. Foster said, though very notable, was not so radical a departure from the existing regime as might be supposed. China was an autocracy in form but one of the most democratic of governments, and a constitutional regime might well be a legitimate offspring of the ancient order without the aid of modern civilization. The imperial edict of Sept. 1 was the direct result of the commission sent to the United States and Europe in the present year. It was encountering serious opposition, but it had been heartily welcomed by the people in all parts of the country, and gave hopeful promise of eventual success. The Government, Mr. Foster said, not content with undertaking important reforms in education, jurisprudence, the army, industries and politics, had also grappled with the great moral vice of the people—the opium habit. The recent edict on the subject makes a strong appeal to the people to pluck out this deep-seated cancer, and decrees that within ten years the production of the poppy and the use of opium must cease.

These are the great reforms that the Imperial Government has set on foot within the last few years; but others are being urged, as the abolition of slavery and polygamy, the change in dress, doing away with the queue. The abandonment of the custom of foot-binding has already been ordered, and some progress in that direction has been made, but it seems difficult to change the society fashions. The announcement of Sunday as a legal holiday was mentioned, not as a step towards the acceptance of Christianity, but as another evidence of conformity to Western practices. In many parts of the country there seems to be a craze for foreign articles and ways—foreign shoes, foreign hats, foreign pictures, in the shops, bicycles, and even automobiles.

The cry of "China for the Chinese" was discussed, and the alleged bitter hostility to foreigners, countenanced by the Government and encouraged by the more intelligent and influential classes, and which manifested itself in the exclusion of foreigners from all concessions and enterprises. Notice was taken of the alleged evidence of this anti-foreign feeling in the compulsory surrender of the Canton-Hankow railroad concession, the Shanghai riot, the anti-American boy-

cott, and the foreign customs supervision, which it was claimed did not support the allegation. Although it had been feared that outbreaks would occur against foreigners, and the foreign navies in Chinese waters were strengthened, the past year has been more free than usual from public disorders, less dishonored by riots and lynchings than the United States. It was true, however, that there did exist in China a certain feeling of resentment against foreigners, but it grew naturally out of the conduct of foreign governments and foreign residents in China. In this connection quotations were made from a discussion in the Shanghai News, in which an intelligent and educated Chinese gentleman contended that the great reform needed in this country was, not so much new learning nor European civilization, but reform of the foreigners in their way of dealing with the Chinese; and that the way to abate the intensity of feeling against foreigners was to begin the reform at both ends, on the foreign side as well as on the Chinese side.

Reference was made to the great improvements which were being made in the large cities of China, such as Shanghai and Hankow, but especially in Peking and Tien-Tsin, where a transformation was going on which was described as marvellous, in tearing down the city walls, widening and paving the streets, and introducing pure water, electricity, the telephone and trolley lines. Such a renovation of the native cities, it was said, would have a marked influence in strengthening the reform movement generally. The obstructions in trade in Manchuria were mentioned, and the blame was laid chiefly on Russia. The influence of foreign nations on the future of China was discussed. The first place was given to Japan, but her work would be not in the introduction of Japanese methods but in the improvements of Western civilization. Neither Japan nor any other one foreign Power was likely to exercise a dominating influence in its affairs. The Government of the United States has always maintained towards China a disinterested friendship, and our diplomatic relations have ever been harmonious. Our commercial relations, for a few months only disturbed by the boycott, are destined to largely increase.

The work of reform upon which China has entered is an herculean one, and many obstacles are in the way, but there was a hopeful promise of ultimate success. Mr. Foster closed, as follows: "There is no doubt a spirit of unrest in the empire which the anti-dynastic secret societies are fomenting, and the country is exposed to the dangers of revolt, which in the last century were so disastrous; but as the nation outlived them then it is likely to do so again. Besides, there has been of late a marked manifestation of a spirit of patriotism. The last birthday of the emperor, it is reported, was more generally observed and with greater heartiness than ever before. I have already spoken of the enthusiasm with which the announcement of a constitutional Government has been received. The anti-American boycott, although ephemeral, was a surprising demonstration of popular spirit. The Shanghai riot, which startled the world, showed that the Chinese will no longer permit their rights to be invaded with impunity.

The Boxer indemnity is furnishing another evidence of popular feeling. This outrageous imposition, more than double the Japanese was indemnity, is a standing disgrace to the Christian nations—an exaction which Secretary Hay labored to avert and which

it is understood he and President Roosevelt thought should no longer be enforced by our Government at least. The indemnity was beyond the financial resources of the nation, but this far the semi-annual instalments have been promptly met. To do this, however, an appeal to the people was found necessary. This appeal was responded to by the imperial princes and high officials of Peking and by the officials of the whole country down to the eighth grade, who have agreed to contribute one-fifth of their salaries till the whole indemnity has been paid. Their example has been followed by the gentry and merchants, guilds, societies, Christian churches, primary schools, and all classes contributing liberally according to their means.

In the light of these illustrations of Chinese patriotism, we may confidently express the hope that the day is not far distant when the reforms upon which this great people have entered may be in large measure realized; when education shall be generally diffused throughout the country; when the judicial system and the laws shall be made to conform more fully to those of the Western nations; when the army shall be raised in numbers commensurate with the population and brought to the European standard of efficiency; when railroads shall bring the various provinces into direct communication with the capital and with each other, and commerce shall have free development; when a constitution and representative government shall be established; when it shall be freed from the bondage of extraterritoriality and exercise unrestrained, if not entirely removed; when the people shall have accepted the best features of modern civilization—then will the Chinese empire be accorded and take its proper place in the family of nations"

MEN AND THE CHURCH.

W. N. Burr.

A sojourn of a few days, including two Sundays in a Northern California town of considerable size, has led to some reflections. I was talking yesterday with a man who is now well along beyond middle age, who was born almost on the ground where his home now stands, and who speaks of "the old homestead" as easily as does any New Englander. We never hear anything of that kind in the Southern part of the State, except from some member of one of the fine old Spanish families. This man said to me:

"I suppose you have noticed that among the pioneer families you have visited, it is the old mother who survives. The men seem to die first."

Yes, I had found it so.

"Well, the men worked themselves to death," explained this scion of a pioneer family. "Early and late they were always at it."

I wondered if the wives and mothers had not borne the burdens of hard work, too, and why they should be any more exempt from the mortality consequences of overwork than their husbands.

"Where are your sons?" I innocently asked of one of these good old mothers.

"O, they are here and there," was the substance of her reply. "You will not meet them at church," she continued, apologetically, "but they are good moral men." Then, with a sigh, "they are like most of the men nowadays, they are too full of business to think much of church."

The churches in that town are most of them weak,

the comparatively small congregations made up chiefly of devoted elderly women who have strength left for little more than to come to the church service on Sunday morning, and to silently pray that in some way the church services may be kept up. I do not mean that no younger women and no men are seen in the congregations; but the bone and sinew of these churches seems to be anything but the bright, strong, vigorous, capable men and women of the day; and the **men** of vigorous mind and body are sadly out of sight, as one looks over these congregations.

I am wondering if this condition of things was not made inevitable by the foundation work of those pioneer men who "worked themselves to death" to gather material good, and who, in doing that, probably neglected to help, by precept and example, to train their children to reverence the Word of God and the work of the sanctuary. And I wonder, too, if the pioneer fathers might not have lived longer in the land which the Lord their God gave to them, if they had taken time from their work to "remember the Sabbath day to keep it holy," and to throw about their children the blessed environments of family religion?

When the Master said to Peter and Andrew, "Follow me and I will make you fishers of men," he used the word "men," of course, in its broad, race sense. But that would **include** "men" in the sex sense; and it is very evident that the church has upon its hands in this day a pressing obligation to fish for **men**—not only for the race of men, but for **men** as distinguished from women. The kingdom of God, which according to Paul's definition, is "righteousness, and peace, and joy in the Holy Ghost," is not exclusively woman's kingdom. It is just as much a kingdom for men as a kingdom for women. And there are kingdom responsibilities that are peculiarly **men's** responsibilities—responsibilities that women cannot meet, because they involve kingdom problems the solution of which is in men's hands, and cannot be delegated to women. Men meet men, in business life, and in professional life, and in the management of state and national affairs; and there is a certain **man's** influence with men that cannot be set aside for a substitute. There is an influence that men have with boys that no woman, no group of women can ever have. Mothers and sisters and woman friends have **their** influence over boys, but none of them have their own **and** the man's influence. And the boys will follow after that which **men** set before them as the **man** way of thinking and doing, just about every time. We may turn this thought **up** once in a while and look at it, and then drop it; or we may turn it **around** and around with the idea of trying to be wise and looking on all sides of it; or we may turn it **down**, and go on eating and drinking and buying and selling just as we have been doing; but, nevertheless, all about us looms up evidence of this inherent **fact**, that boys take their cue from men, and they will do and be just about what the men about them, with their unconscious influence, teach them to do and to be. And in some way the hearts of men have got to be found, and this stupendous fact concerning men's influence over boys has got to be laid on those man-hearts for the sake of boys, and the future good of society, as well as for the sake of men themselves. Men have the business of the world in their hands, largely. Men have the affairs of state and nation in their hands, largely. Men have the future and the fate of boys in their hands,

largely; and the church must fish for **men**, in some special, skillful, compelling way, if the kingdom of Jesus Christ is ever to win its way in the world. And I do not use that word "if" doubtfully. The kingdom of Jesus Christ is a winning kingdom: God did not plan a failure nor a forlorn hope when he planned the kingdom of righteousness.

The star of a great hope rises out of that meeting of a company of laymen that was held in New York City in November, when "many men widely known in the business world, the heads of prosperous concerns in the cities of the United States and Canada," gathered for prayer and conference concerning the obligations of laymen to the work of foreign missions. That hope-star shines again in great splendor over that meeting of eleven hundred Presbyterian men who gathered, simultaneously with the New York gathering at Indianapolis, and "successfully launched The Presbyterian Brotherhood." "Eight special trains," writes one correspondent, "were required to bring the delegates from the different centers of the country. The laymen were in the saddle, not one minister being on any committee. It was a convention of short-coated churchmen. Not three hours of the three days were spent in routine business. These men said reverently, 'We are here on bigger business, business for the King.' One of the brainiest lawyers of the West declared that he wanted his life linked with 'something that is going on into the future, rather than with something that will soon die. This is why I am in the church and in this movement.'"

And that star of hope shines out of hard-headed, commercial Wall Street; for the Wall Street Journal has taken up the cry of the Christian pulpit, and is pleading with **men** to lift their eyes from their commercial bondage, and give their "faith in eternal life" a chance.

May the star of hope that is in the East come and stand over California, and reveal to the men of the Golden West the kingdom of Him who is named Jesus; for He shall save His people from their sins."

Woodland, California, Dec., 20, 1906.

CLEARED VISION.

Rev. W. N. Burr.

"Until I went into the sanctuary of God; then understood I." Psalm 73: 17.

"All men are sordid; life is bitter-sweet;

Justice is scoffed at in the halls of state;

Greed rules the market; crime invests the street;

Love lies a-bleeding, overcome by hate;

Wicked men prosper; hollow is the drone

Of both song and sermon in the temple dim;

Self is the crowned king—Christ has no throne:

Men in these evil days have forgotten Him!"

Thus was one wailing, when a brother came

With hearty hand-grasp and a radiant face,

Opened the sanctuary where the flame

Of God's high purpose and o'er-mastering grace

Greets the cleared vision, and in manly speed

Bade the blind pessimist lift up his eyes.

And, lo! far as his quickened sight could reach,

He saw God's hand on all life's mysteries!

Corona, Cal.

THE YOUNG PEOPLE'S MISSION FORWARD MOVEMENT.

Its Purpose and Methods.

[An address by the Rev. Ben. F. Sargent. Given at the Oakland Missionary Institute.]

When a student in the seminary, my room-mate brought in a picture which had just come out. The thought of the artist found expression in a wide expanse of tumultuous ocean, with nothing to stay the power of the tempest-tossed waves, save that in the middle of the sea there arose a large rock, against which they dashed in vain endeavor to cover it from sight. From the center of the rock rose a cross, and clinging to the cross, was a woman, whose arms were thrown around its transverse section. Thus clinging to the cross she was lifted a few inches above the highest wave. Beneath was written the words "Simply to thy cross I cling."

To us, at the time, that picture stood for the highest type of Christianity. But I have lately seen a picture which stands for a better representation of Christ's mission in the world. It is a conception by Johannes Ettel, the Swiss artist-preacher. In his picture use is made of the same angry sea, the same rock, on which is set the cross, and the same woman clinging to it, but now instead of holding fast to the cross with both arms, she secures her own safety with one arm while the other encircles the form of a drowning sister, whose palid, yet living form, she has rescued from "many waters," and is drawing up to the same position of safety. What this last picture represents is the purpose and methods of the Young People's Forward Mission Movement.

It was but five years ago that this movement had its birth in the desire of certain Christian workers,—the most of them young men, to enlist the large body of the young people of our land in the work of the world's redemption.

This was in New York City, in December, 1901. They said, "Let us have a meeting and talk this matter over." About twenty were expected to be present; but hearing of the matter through friends, one after another asked if he might be present. So when the conference was called to order, one hundred and eighty-five earnest men looked into each other's faces and together studied the matter of the enlistment of young people for missionary service. This was the purpose.

The facts which led them to drive fast their stakes over this mine of wealth and claim the young people as co-workers with God were these:

Present Day Facts.

The benevolences of the church of Christ have not kept pace either with its growth or with its increasing wealth. Dr. Gladden in his San Francisco address in Plymouth Congregational Church last May gave out the figures which painfully prove this. He divided the sum total of benevolences of his church for the past 15 years into five-year periods, and found the increase in benevolences to be comparatively small, while the increase in membership had been considerable; and during the same 15 years the wealth of the church was estimated as having doubled. I do not need to give his figures, but will assume that he was correct. The figures of the year books, issued since that address do not materially change his proportions.

Present Day Remedies.

Dr. Gladden suggested several remedies: increase of denominational consciousness; increase of Christ consciousness,—but to my surprise omitted the all-important remedy of Mission Study, especially in the youth time of our Christian forces.

Said one speaker at the last Ecumenical Council: The great foes of missions are prejudice and indifference, and ignorance is the mother of both." And Bishop Llandoff has said: "Know and you will feel. Know and you will help. Know and you will pray."

The only way to transform a church is to inform it, and the only way to inform it so that it will be really informed, and thus transformed, is by mission study.

The Divine Possibilities of Youth.

A second fact that actuated these men was the divine possibilities of youth. In youth. "In youth," they said, "the heart is like wax for impressibility, and like bronze for retentiveness, and to some extent, in later years, the heart is like bronze for impressibility, and like wax for retentiveness."

Professor James says, "The impulses and instincts of youth ripen in a certain order, and if proper objects are provided at a proper time, habits of conduct and character are formed which last for life. But if neglected, the impulse dies out, and our most strenuous efforts meet with no response." Youth, therefore,—modern psychology teaches it,—and youth itself, all about us illustrates it,—is the time for making choices. Choices for friendships, of books, of occupations, of religion, and of one's attitude toward the great kingdom of Christ.

Young People and The Kingdom.

A second fact moved this first convention, namely: Young people are not discriminated against in Christ's command to join hands with him in the world's redemption, but the Father must ever be its prime factor in missionary work. During youth the foundation for missionary upbuilding must be laid. The Son of Man began his missionary preparation at 12 years of age—called by the Jews, "The dawn of Youth,"—when he said, "I must be about my Father's business." Saul witnessed the stoning of Stephen when but 27 years old, and shortly after consecrated himself to missionary service. Timothy was but 14 when converted, and but 18 when he became Paul's assistant. The five who attended the "Haystack Prayer-meeting," whose centennial we celebrated last month, were still students in Williams College. Judson was but 22, Morrison but 22, Livingstone but 21, Jacob Chamberlain but 19, Bishop Thoburn, whose work on India we study in our Mission Classes this winter, was but 17, when each of these heard the call to missionary service, and turned their faces toward their great life's work.

Present Day World Movements.

The present day world movements for the rescue of humanity have been for youth and commonly, by youth. The Sunday-school organized a little over a century ago, gathers 14,000,000 into its classes, taught usually by young people. Of these, 20 per cent are converted during their connection with the school, and 20 per cent after leaving the school, and though 60 per cent are never brought into church membership, yet that 40 per cent of converted youth form 87 per cent of all those who unite with our churches on confession of Christ.

The Y. M. C. A., organized in 1844, has for its motto, "Our Field is The World." It was, and is, largely a work for young men, by young men. "The virility of this movement" says Robert Speers, "depends upon a personal study of the Scriptures, and not least helpful in shaping their faith has been the presentation and study of the facts of Christian missions." He adds, with Bishop Whatley, "If our religion is not true we ought to change it; if it is true we are bound to propagate it."

The Student Volunteer Movement was started in 1888, as the result of the burning zeal of young people. The Christian Endeavor and kindred societies represent 5,000,000 young people of our churches at their most impressive age.

The last large young people's movement is the Forward Mission. One other reason may be added for the organization of this movement:

The Wealth in the Hands of Church Members.

This is represented as a sum total of \$5,000,000,000 in these United States. In a score of year that money will in all probability have increased to \$50,000,000,000. Today it is in the hands of the adult members of our churches, who will in a few years have gone to give an account of their stewardship, and this wealth and the responsibility of administering it will then be placed in the hands of those who are young people today, who must be prepared to rightly administer this trust, else this wealth will be to them a curse and not a blessing.

Missionary Volunteers.

Forth from these same ranks also must come the youth who are to give their lives to the service of the world and its evangelism. Only they can go, for they only can acquire the language and withstand the hardships of missionary life.

Altogether then, this is the most important work of the church,—to so prepare its youth that they shall become faithful to this divine trust, and whether they go or stay, shall be workmen approved of God, that need not be ashamed, rightly discerning the word of truth that "God will not have any perish" of any nation or tongue. To meet this crisis there comes to us the Young People's Missionary Forward Movement. This body represents the organized federated movement of all Protestant denominations in their work for the missionary education of our young people.

What They Have to Offer Us.

You ask where do they begin? I answer, At the beginning—in the primary class of the Sunday-school, where the teaching is largely pictorial. For them a Japanese Missionary Box has been prepared at considerable cost (\$6,000) for the plates and forms for its construction. This box will be sent you, all charges paid, for \$1.25. Articles! commencing with the Japanese house, its furniture, the boy and girl who live in it, their playthings, objects of worship, 26 in all—one for each Sunday for a half year. It can be had of the Mission Forward Movement, 156 Fifth Avenue, New York City. Next we come to the main room and ask about

Missions in the Sunday-school.

Here we are asked to adopt some systematic plan of missionary instruction. Take five minutes every Sunday, asking the classes in turn to prepare to fill these minutes with the most interesting facts of mis-

sionary life that they can find. Or, take 15 minutes once a month, and the children will soon be looking forward eagerly to that day as Missionary Sunday. Write to the same address, (156 Fifth Avenue, New York) and they will tell you of helpful charts and programs which have been prepared for you.

Above all things do not neglect the monthly missionary offering. Five cents a month from every Sunday-school scholar in the land will amount to \$8,000,000 a year—nearly twice as much as is now given by the entire churches in America.

Missions and Christian Endeavor.

For the Endeavor Society, there is the monthly missionary meeting. This is capable of being made the crowning meeting of the month. I would like to tell you how. Perhaps you know already; if not write to the same address, or to your denominational state committee and learn. Do not forget your monthly offerings. If each Endeavorer would give an average of two cents a week for missions, the result would be about eight times more than is now received. A final way of influencing our young people and in a way that in turn will make them each a leader of young people is by

The Mission Study Class.

By writing as above you will learn how to organize such a class among our young people. My present object is to get you to want to organize such a class. This means that you will get a band of young people—not less than four, nor more than 15—who will be willing to meet for eight consecutive weeks to study missions, home and foreign. Adopt a text book, that for this year is for foreign study, Bishop Thoburn's "The Christian's Conquest of India," and for home missions "Aliens or Americans." Both books are divided into eight chapters, one for each week, and one hour's reading will master any single chapter, though many hours can be spent with profit on collateral reading. For this purpose the missionary library can be used, consisting of five volumes for \$5, and obtainable at the Methodist Book Concern, Barker Block, Dwight Way, station, Berkeley, or at the "New Book Store," Telegraph Ave., Berkeley, or from headquarters, 156 Fifth Avenue, New York. Express charges are extra. The numbers of young people enrolled in these classes for the past four years are represented by the following figures: 17,000, 22,000, 50,000, 61,000.

Who Shall Conduct The Mission Study Class.

Brother pastor, you may. "But," you say, "I can't afford to." I say, You can't afford not to. It is a rare delight to study missions with young people; to witness their joy in missions—the romance of the Saviour's love. You will get near to them, as you lead them along in the footsteps of Christ and Christian men and women of heroic faith. From the same heights you will together view the land to be possessed for Christ. Together you will experience in miniature the difficulties and dangers of missionary life, whether on the frontier of our own land or in foreign lands. Together you will see the Dawn stealing over the Dark Continent, and catch the triumph of Christ in India.

You will have no happier hour in all the week than that, when with lesson well in hand, you lead your Mission Study Class. The eight weeks will speed quickly, and like Tony Weller's love letter, your class

will wish that there was "more of it." And there is more, always more in mission study. New courses are arranged for the succeeding years, so that after a brief five years you will have in your church a company of earnest young people who have a comprehensive knowledge of the missionary work of the world. By that time another group of young people will have grown up and be waiting their turn. And thus in a long pastorate, or by a succession of pastorates, the young people of our churches, in fact all our people will become resplendent with missionary zeal, bright as the sun, fair as the moon, and as against ignorance and prejudice terrible as an army with banners..

SUGGESTIONS FOR THE WEEK OF PRAYER.

The Evangelical Alliance suggests the following topics for the Week of Prayer:

Monday, January 7—"The Church of the Living God." Praise: For the existence of the Church; her divine mission to seek the saving of the individual, and the evangelizing of the world; her true glory, the doing of her work, "in the unity of the Spirit in the bond of peace;" hindered by her imperfections, yet set for the bringing in of the righteous kingdom. Prayer: That the Church may purify herself, and seek a new anointing of love; that her essential oneness may be more and more manifest; that her gracious ministry may embrace all classes and conditions of men; that she may embody the law of both service and sacrifice; and that she may abundantly win souls unto everlasting life.

Tuesday, January 8—"The Gospel of God's Son." Praise: For the continued offer of salvation to whosoever will; for the mercy which untringly seeks the lost; for the opened door which only the sinner himself, and for himself, can close; for the "way of the Cross" which still leads from death and darkness to life and light. Prayer: That all souls may awake to things spiritual and eternal; that the beauty of Christ and the Christian life may attract, and the wrath of a loving God against sin unrepented of, may alarm; and that repentance and faith may everywhere be preached in demonstration of the Spirit and power.

Wednesday, January 9—"The Christian Ministry." Praise: For the Christian ministry, appointed and commissioned by the Lord himself; indispensable to the world's welfare and the kingdom's progress; yet now called to meet changed, and changing, conditions which test faith and courage, so that young men hesitate to enter the service. Prayer: That the meaning and measure of the Christian ministry may be perceived anew, not only by educated young men, but also by all the churches; that ministers may be truly men of God, Christlike, supremely devoted to preaching the gospel; that, in the true sense, they may be men of the world, Christlike, unselfish, broad-minded, large-hearted, having the Master's passion for souls.

Thursday, January 10—"Missions, Home and Foreign." Praise: For Christian Missions at home and abroad: unrivaled in pre-empting frontier regions for law and order and thrift, and in transforming old waste places into renewed prosperity; having to their fair credit barbarous peoples civilized, commercial intercourse promoted; the unity of the race in its capacity for intellectual and moral progress triumphantly proved; and able to point to millions of truly

Christian converts as their matchless trophies. Prayer: That the mission movement, divinely sanctioned and commanded, may be enthusiastically supported by the whole Christian Church; that all worthy young men and women who present themselves for missionary service, may be forthwith commissioned; and that the radiant work may everywhere be carried on with gentle wisdom, in the inspiring remembrance that Christ is the desire of all the nations, and that in no nation has God left himself without a witness.

Friday, January 11—"Christian Institutions." Praise: For an open Bible and a sacred day of rest; for free government and social order; for the family and the home; for organizations devoted to arbitration and righteous peace; for Sunday Schools, Societies of young people, and Christian Associations; for popular and higher education; and for all wise philanthropies and charities. Prayer: That the Bible may be the actual guide of faith and practice; that the sacred day of rest may be hallowed; that good citizens may safeguard government and society; that the family and the home may be faithfully protected; that provocations to war may cease; that education may be moral as well as intellectual; and that every agency which promotes sobriety and sound well-being, with all worthy efforts for relieving distress, may be prospered of God.

Saturday, January 12—"The Coming of the Kingdom." Praise: For the kingdom's advent: its members those who prefer the will of the Father and the Son; its practical test common honesty and the doing of love's deeds: its perfect success, the righting of every wrong, the amelioration of every suffering, the honoring of every truth, the bringing of every soul into filial relations to God; wide as the world, vast as humanity's needs. Prayer: That the vision may be translated into fact; that the world's Redeemer may thus see of the travail of his soul and be satisfied that in the kingdom's sweetness and power, all personal hatreds, and class antagonisms, and denominational rivalries, and national enmities, may be dissolved; so that soon may come the new heavens and the new earth wherein dwelleth righteousness.

FORTY-EIGHT YEARS IN BIBLE SOCIETY WORK.

Dear Editor:—It may not be best for anyone to write any history, or partial history of his career, or life, and yet it may be allowable in my case, to give a brief sketch of the forty-eight years of my life, spent in the work of the "American Bible Society" and its hundreds of auxiliaries, in Illinois, Indiana, Oregon, Washington, Nevada and California.

Thirty-three of these years have been given to the work on the Pacific Coast, mainly in Nevada and California.

My whole time has been given to the work by day, and by night, (with my pen) at home, on the trains and on the sea. All these years I have never taken a vacation to go "fishing" or "hunting bears," "wild cats" or quail," but have closely and faithfully attended to the work, with the exception of some ten months illness, when my late daughter attended to all my correspondence.

I have visited on my different fields during these forty-eight years, 378 conferences of the M. E. Church, synods of the Presbyterian church, (old and new school during the latter's existence) Congrega-

tional associations, and many Sunday-school state conventions and Friends yearly meetings, etc., and in all of these the Bible cause was cheerfully accorded a hearing, and the writer most courteously received.

In these forty-eight years I have delivered at least 3571 sermons and addresses; adding to 378 addresses delivered before ecclesiastical bodies, will make 2,948.

During my forty-eight years work, I have been the means of bringing into the treasures of the Auxiliaries and on life membership donations, to the American Bible Society, between three and four hundred thousand dollars.

During my superintendency on the various fields, there has been distributed among those found without the sacred Scriptures (and too poor to purchase), soldiers, sailors, families and other individuals, some three hundred thousand Bibles, testaments, and portions, valued at about thirty-five thousand dollars.

Nearly all of the officers and managers of the American Bible Society have passed away to the "Home of the Blessed," and I think none of the state and county agents, who were my contemporaries when I entered upon the work in Illinois are now living, but are on the other side, witnessing the results of their labors in the distribution of the sacred volume to the poor here below.

It gives me unspeakable pleasure to be able to say, after so many years in the work in Bible societies, that I have not the least wrong feeling toward any one, either among the officers and managers of the auxiliary societies I have served, or of the American Bible Society, or among the thousands of clergymen of all denominations it has been my great privilege to meet on my various fields.

And now, dear Editor, I leave the most important work of this, or any age, praying the blessing of God, the Author of the Bible, to rest richly upon the great work of the American and the British and Foreign Bible societies in this and other lands, yet in looking back, it seems I have done but little, for so much more has yet to be accomplished for the Master. So now, as I am not a "superannuate," I am ready to assist any minister of the gospel, when he may need a supply for his pulpit.

I wish to add my thankfulness to God; for preserving me from accident in travel, from long before the first railroad was built west of Chicago. I have had sorrows—the hardest being the loss of our beloved daughter, but my dear wife and I have been fully sustained by our Heavenly Father. As I leave this life work my pen fails to describe my feelings.

John Thompson.

AMONG THE CHURCHES OF THE SAN JOAQUIN.

Busy as can be are the good people of Porterville among their orange trees, and happy are they in the bright prospects of abounding crops and good prices.

Our church there is also prospering under the care of Rev. C. N. Hand, with Sunday-school and Christian Endeavor increasing in attendance and a hearty spirit of helpfulness and good cheer prevailing everywhere.

The pastor hopes soon to have a very much needed improvement in an addition to the church for the use of the growing Sunday-school. At present, four rooms in the parsonage are used for the overflowing classes.

Our First Church in Fresno is being painted on the outside and on the inside is steadily increasing in attendance. Here, too, the Sunday-school and Christian Endeavor Society are receiving special attention, and their growth is very encouraging. Rev. Mr. Queen, who has won the hearts of all, says in his quiet, convincing way: "We shall not, perhaps make rapid progress, but we shall make a success of our work in time." So thinks the writer.

Mention has been made, recently, of the good work in our Armenian churches in and around Fresno. Rev. Mr. Santikian has succeeded in gathering a large following of his countrymen and has organized a strong church in Fresno. Other churches have been organized in Fowler, Parlier, and in Los Angeles through his efforts, and each has regular preaching.

At Fresno, lots have been secured on the best location in the city. Plans for a \$12,000 church are prepared, and in May one of the best churches in Fresno will be begun by them.

An afternoon conference was held with them last Monday, through an interpreter, and strong-faced, sturdy men—trained in our Foreign Board's Colleges at Harpoot, Aintab and Marsovan met with enthusiasm to plan for the great work they expect to do among their countrymen, who are coming in great numbers to our State. We have also two good churches in Fresno among the German Russians.

None of our churches is doing better work in proportion to its opportunities than that at Oleander, under the untiring work of Rev. J. E. Duff. The church reduced its application for aid by \$100 at the beginning of the year, and has not only made this up but has increased its pastor's salary, and gives this year the largest contribution for Home Missions it has ever given.

The Itinerant did not have time to visit Tulare, where Rev. Mr. Davenport has charge. But our church is in excellent condition, and the town so long suffering from lack of irrigation facilities is now supplied, and is growing in population.

Our Congregationalism needs immensely the help of extra men in the great valley of the San Joaquin. Scattered all over in valley and hills and mountain plains are communities of people needing churches and Sunday-schools—sheep without a shepherd. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

Itinerant.

AMONG THE CHURCHES.

Ferndale.—The Rev. T. Bauder, the pastor of Ferndale Congregational Church, is about to leave the field for his home in Oakland, where he expects to take up ministerial work. Mr. Bauder is an earnest, instructive, inspiring preacher, and a good pastor. The Ferndale church recommends him very heartily to any church requiring ministerial services.

The next great gathering of world-wide import to the Christian forces, will be the World's Fifth Sunday-School Convention, to be held in Rome, Italy, May 20-23, 1907. Committees in various parts of the world have already large plans in process of development for the success of this Convention.

NOTES AND PERSONALS.

Washington Congregationalism loses one of its pillars in the death of Mr. James M. Coleman of Seattle who passed away recently at the age of 74. Mr. Coleman had resided on Puget Sound for more than forty years, most of the time in Seattle, and had been identified with many of the great enterprises of that enterprising city and state.

The Rev. Dr. Samuel Greene of Seattle, who has done a great work as superintendent of the Congregational Sunday-school & Publishing Society in Washington for twenty years or more, is about to take a six month's vacation and will spend the time in Japan and other parts of the Orient. Dr. Greene has a brother in the American Board work in Japan—the Rev. Dr. D. Crosby Greene of Tokyo.

In the death of Mrs. Susan Merrill Farnum at Fruitvale, last week, Pacific Coast Congregationalism loses one who had been for many years a most valuable worker. Mrs. Farnum's influence went out far beyond the church with which she was connected, and she had part in many good works. As foreign secretary for many years of the Woman's Board of Missions for the Pacific she was known all along the coast. For several months, on account of failing health, Mrs. Farnum has been missed from the various meetings of the Board, but always lovingly thought of and tenderly remembered, and now she has passed on into the life beyond; there as here to be a ministering spirit. She will be widely missed. But her influence will abide.

Dr. E. M. Pease died at Claremont, California, on the 28th of November, having attained to the age of 78. Dr. Pease was a graduate of Amherst College, of Union Theological Seminary, and of the College of Physicians and Surgeons, New York City. During the civil war he was a surgeon in the army; later he practiced medicine in New York and in Springfield, Mass. In 1877 he went as an American Board medical missionary to the Micronesian Islands, serving there for seventeen years. Diverse was his work, and wide his influence. During his missionary career Dr. Pease translated the New Testament into the Marshall Islands dialect, and had it published in this country. He also wrote hymns in that dialect and compiled a dictionary. For several years, since returning to the United States in 1894, he had been engaged in translating the Old Testament, and had progressed as far as the end of the book of Isaiah. His was a life well spent, and many call him blessed.

At the Monday meeting of the ministers of San Francisco and vicinity the Rev. E. J. Singer gave account of an interesting meeting of the superintendents of the work of the Congregational Sunday School and Publishing Society for the Pacific Coast and Rocky Mountain districts. The meeting was held in Salt Lake City. Dr. Sanders, secretary of the Society, was in attendance and gave several addresses. An address was given also by Prof. Nash of Pacific Theological Seminary. The meeting was largely of the nature of a conference and was for the purpose of bringing the secretary of the Society into touch with the work and the workers so that the needs might be more intelligently and successfully met by the Society. The report by Mr. Singer and some brief supplementary

remarks by Prof. Nash indicated a highly successful meeting, and from it much good for all the fields is anticipated.

ABOARD A WARSHIP.

Rev. T. F. Burnham.

It is a matter for congratulation, on the part of all patriotic Americans, that we have secured not only a new navy of the finest quality possible, but also a class of enlisted men vastly superior in morale.

The Tar Flats of our great cities are not now the places where recruiting officers gather their "sturdy youths," but the interior towns and rural sections are furnishing the naval apprentices, landsmen and others, who are to serve the nation on great ships which go to sea mostly to ensure peace.

We often wonder what Paul Jones or even Farragut would say could their spirits get a furlough long enough to drop in on a modern naval vessel. The torpedo boat, the torpedo boat destroyer, the submarines would be a revelation to him whose bones of late came to us from France, and even the hero of Mobile Bay, would find many mysteries on yonder U. S. S. "Charleston."

So vast has been the activity in invention, that a warship now seems like a great manufacturing plant. Engines of many kinds are doing the work once done by men. But the men have not been displaced; only, one ship now does the work of many of other days. Over seven hundred men are required to man the cruiser just named.

A few days ago, in response to a telephone message, I took launch for this noble mistress of the sea. The upper deck was ablaze with colored lights, and flags of many nations kept winds away, while some social function was in progress for the officers and invited guests. But the "lower lights were burning," and the order to "rig church" had been called. A pulpit was ready, the organ in place, and men in blue as far as one could see, were seated on port and starboard sides of the gangway. How those boys did sing! Not once, nor twice, but over a half dozen of gospel hymns led the way for our gospel message. Sweet singers from church choirs sang special music, and friends played on various instruments. We were loathe to leave when it was time for the bo'sun to call "down hammocks."

I have held services on many vessels. Years ago, sometimes a mere handful of sailors attended. Some hid behind things, but listened only to criticise the "sky pilot." Today what rows of clean, honest faces were in the packed quarter of the ship, and after service, many took the hand of the preacher, and proudly told of the churches back East to which they belong.

The churches of Vallejo on Sunday, and at mid-week prayer meetings, find the presence of Christian sailors a help and an opportunity.

Twenty years ago there were only 108 Christians in Uganda. Now, according to a recent report given out by Bishop Tucker of Uganda, there are over 60,000 baptized Christians, 15,400 communicants, 18,484 children under instruction, and 3,683 catechumens. In 1904 there were 6,335 adults and 2,905 infants baptized. There are 1,082 churches, 32 native clergy, 1,552 readers and teachers, and 224 women teachers; 303 teachers are in training, and 12 candidates are being prepared for ordination.

The Home.

Be merciful, O our God!

Forgive the meanness of our human hearts,
That never till the noble soul departs
See half the worth, or hear the angel's wings
Till they go rustling heavenward as he springs
Up from the mourned sod.

Edward Rowland Sill.

FAMILY RELIGION.

I. Two or three facts about the modern family altar are generally recognized: 1. Its decadence—in some quarters its extinction. Ministers everywhere are complaining of it. "How many households in your church have family prayers?" A pastor of three hundred homes was recently asked. He answered, Two—one elder's and my own." Some churches, perhaps, could make a better showing, but they are in the small minority. 2. The disuse of a home altar is evidence of its religious decline. Investigate and you will find its Bible laid aside, its prayer-habit lax, and its church relations cold and negative. Just at the time when family religion should be the strongest because of the lack of religious teachings in our schools and in the inferiority of much of our Sunday Schools, it is at its lowest ebb. 3. No artificial method, such as exhortation or agitation or, much less, pulpit condemnation will restore the family altar. Increase men's sense of obligation to God and consciousness of God, and they will at once begin to set up the altar stones. Piety and worship are so related that where the one exists the other must needs be.

II. The family altar may be seen in several lights. As a means of grace, which every member is sorely in need of. A business man in my former parish once made the statement that things never went as well with his office the days he, for any reason, had not knelt with his family around the household altar. That is a common experience. If we men need it so much, how much our children are benefitted by it—yes, and our servants and visitors! The editor of what is, perhaps, our greatest periodical in point of circulation, told me that nothing had made a stronger impression upon his religious life than the family worship he attended in a classmate's home during his vacation there. 2. We seldom look upon it as a household unifier, but such, unquestionably, it is. To gather the entire circle together habitually for such a purpose is to foster domestic concord and give a common spirit and purpose to the life of the home. Servants are dealt with on higher grounds where master and mistress are in the habit of meeting with them at the Throne, and a like effect is produced upon them. Parents find it easier to control their children, and the children are the more inclined toward respect and obedience. 3. The maintenance of the family altar is an act of obedience. When God enjoined the building and use of an altar upon the patriarchs, he gave that command to them through the church, of which the family is the unit and the patriarchs are the progenitors. In the second Scripture above, (Isaiah xix: 18-21) he declares such an altar to be a sign to him of the faithfulness of his people in the midst of surrounding godlessness, and a witness

to the world of the genuineness and vitality of their religion.

III. There are great difficulties in maintaining the family altar in this age. We must recognize these, and help our people to overcome them. 1. Lack of time, the excuse usually given, means that first things are put second. They get time for other things less important. What they need is a new standard or scale of values. 2. Some men find it hard, if not impossible, to lead in prayer. Let us help them to a book of prayers. 3. Others live a migratory life, and such must be made to feel that it is as easy, and less expensive, to move their altar than their trunk. We have usually dealt with this question negatively. Let us now try the positive method.—J.B.Shaw, D.D., in *Homiletical Monthly* for July.

SYSTEMATIC PLANNING

The hurry and scramble attendant upon our daily lives is invading more and more what should be the quiet and the sanctity of our homes, and there arises a kind of hopeless feeling in writing on the subject because it would seem that there was little help for it all. Yet it is plain that such help as may come in preserving the home from a constant scene of hurry and rush must come through the influence and example—of the mother or house-matron, whoever she may be. We heard some one describing the admirable way in which everything went on under her careful supervision; then it was added: "And there never seems to be the least hurry or haste; everything glides along as though there wasn't half as much to be done as there really must be. It is really a luxury to be in such a quiet, restful atmosphere as pervades that home."

Now, it is easy to understand why the atmosphere of such a home was reposeful throughout; the ruling spirit was calm, even, and free from all flurry, fret or undue haste. Yet we are no advocates for slothful movements, or creeping, lackadaisical ways. Some of the most alert, quick-motioned of women, who will accomplish a wonderful amount of work in a day, are yet quiet with it all, free from nervousness and fret, but because of well-trained faculties can do a great deal without noise or flurry.

The matter of planning the work and taking it up in a systematic way is of great value to the house-mother.—Ex.

DRIVING BOYS FROM HOME.

Mothers who are disturbed by the noise and untidiness of the boys at home, must be careful, lest by their reproaches they drive children from home in search of pleasure elsewhere. "There are those banisters all finger-marked again," said Mrs. Curry, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bed time, you shall be punished."

"I should like to know where I am to go," said George; "I cannot stay in the kitchen, I am so much in the way, and I can't go into the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself; "boys are never told they are in the way there and we can have lots of fun. I'll go

down to Neil's corner. I can smoke a cigar as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from the door to hang about the steps and sit under the broad, inviting portico of the village grog-shop.—W. C. T. U. Bulletin.

WHEN THE WISE MEN FOLLOWED THE STAR

Sing us a song of the old, old days,
All you that have songs to sing.
With sweetest words and a tune as sweet,
And loud let your voices ring.
Till hearts grow tender and eyes are wet,
And the winds will carry it far,
If you sing of the days—the old, old days,
When the wise men followed the star.

Tell us a tale of the old, old days,
All you that have tales to tell.
Tell us again of the gift of God
To the people He loved so well.
And we who listen will hold you dear,
And your praises will sound afar,
If you tell of the days—the old, old days,
When the wise men followed the Star.

Weave us a rhyme of the old, old days,
Poet, in words of flame.
'Twill make men pause in the rush of life,
Their lips to whisper a Name—
A Name that brings from the times that were
Back to the times that are
The joy of the days—the old, old days,
When the Wise Men followed the Star.
—Mamie L. Hammel.

TEACH ME THE TRUTH.

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from the day.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to thee.

Teach me the truth, Lord. When false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on thee my darkened soul shall stay,
Thou living Light.

Frances L. Green.

"The old lane, the old gate, the old house by the tree,
The wild wood, the wild brook—they will not let me
be;
In boyhood I knew them, and still they call to me."

THE SECRET OF SUCCESS.

Up—up! all fame, all power
Lies in this golden text:
"This is my hour—
And not the next nor next!"

The Quiet Hour.

O God, I pray thee for the childlike heart
That can enjoy—all vexing thoughts apart—
The beauties thou in heaven and earth dost show,
Nor fret thyself with things I do not know.

A PRAYER.

Grant, we beseech thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the nature, of the dignity, and of the privileges thou hast honored us with. Grant us thy favorable assistance in the forming and directing our judgment, and enlighten us with thy truth, that we may discern those things which are really good, and, having discovered them, may love and cleave steadfastly to the same. And, finally, disperse, we pray thee, those mists which darken the eyes of our mind, that so we may have a perfect understanding, and know both God and man, and what to each is due.—Simplicius (translated by George Stanhope, Dean of Canterbury, 1704).

PRAYER AND WAITING.

It is easy to pray for things; but hard to wait for them; and we often rush to the conclusion that because prayers are not answered in a moment they are not answered at all. A little thought would end this kind of skepticism and give us patience to wait on the Lord without repining or sinking of heart.

Great blessings sometimes come suddenly, but none before they have been prepared for by some kind of spiritual training; great orators sometimes suddenly come to light in apparently commonplace careers, but not unless there have been rich possibilities hidden beneath the routine of daily work. No man, in any great crisis, shows a gift for speech or action or heroism unless the germs of those things were already in him. Great moments do not put great qualities into the souls of men; they simply reveal what is already there.

The fruits of character cannot be realized until the seeds of nobility have had time to grow; and education of some kind must precede all forms of sustained strength. Weak men have often, by prayer, been made strong in critical moments, but they acquire the habit of strength only by exercise. The weak arm does not become muscular by taking thought, but by taking exercise; the irritable temper is not made sweet by a sudden act of will, but by patient repression of an unhappy tendency; the man of unclean mind is not cleansed because he resolves to become white, but because he forms the habit of purity.

We are continually asking God to give us the fruits of character without the discipline of training, not realizing that we are asking Him to do for us the work that alone would strengthen our muscles and give us the power we crave. We ask to be fed by a miracle instead of tilling the ground, sowing the seed, and reaping the harvest with our own hands, and so getting strength from the soil. He is ready to help us in any time of need, but moral help must be secured by moral exertion; we must not ask God to pauperize us.

Men ought to pray every day for sweetness of temper, since the lack of it blights homes and neutral-

izes many noble qualities; but they ought to remember that sweetness is born out of the subjection of strength, the mastery of temper, the control of the tones of the voice, and that to gain the blessed gift one must wait on the Lord, and let education give prayer its ultimate effectiveness.—The Outlook.

THE VOICE OF PRAISE.

As Henry Ward Beecher says, "We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music, for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh, that we might sing evening and morning, and let song touch song all the way through! Oh, that we could put songs under our burden! Oh, that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house—teach your children to sing. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in Heaven, and among God's people on earth song is the appropriate language of Christian feeling."

THE PRAYER OF THE NATION.

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready
hands.

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor, and who will not lie;

Men who can stand before a demagogue

And scorn his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking!

—J. G. Holland.

PATIENT WHILE WE MAY.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow
And trying to keep pace—if they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way—
We will be patient while we may.

—Francis E. Willard.

His coming touched the heavens into new glory,
tuned the angel voices to new sweetness of music, revealed anew the reaching love of a Father's heart, kindled a new tenderness in a strong man's face, and a new strength of love in a pure woman's spirit, and hallowed the abode of man's dumb helpers.

Young People.

EVERY LITTLE HELPS.

Suppose a little twinkling star,
Away in yonder sky,
Should say, "What light can reach so far
From such a star as I?
Not many rays of mine so far
As yonder earth can fall.
The others so much brighter are,
I will not shine at all."

Suppose a little child should say,
"Because I'm not a man,
I will not try, in work or play,
To do what good I can!"
Dear child, each star some light can give,
Though gleaming faintly there;
Each rose-leaf helps the plant to live,
Each dew-drop keeps it fair!

THE LITTLE FIDDLER.

The clock on the great stone church at the corner showed that it was only half-past six, but the short November afternoon had long deepened into flickering gleam through the fast-falling snow. Suddenly around the corner came a figure, and as it paused under an electric light the rays fell on a slender little lad in shabby garments with a violin clasped tightly in his arms. The boy's face was thin and pale, and the great brown eyes seemed full of unshed tears. Wearily he leaned against the post. No one cared to listen to him today, and he would have no supper. Neither breakfast nor dinner had he had, for that matter.

O, it was so cold and he was so hungry! Perhaps he might lie down here in the snow, and an angel might see him and take him up to Paradise. What was that verse? Ah, yes! "And they shall have neither hunger nor thirst." What a beautiful place that must be! He wondered if little Patrick, the boot-black, was there now. Patrick had died in the early fall. How many nights he had shared a bun or a bit of fruit together and planned a dazzling future when he was a great musician and Patrick a banker living on Fifth Avenue! Well, Patrick had found a better home than the palatial mansion he had pictured; but he was just a tired, hungry little street waif.

As he stood there in a sort of stupor a light flashed from a window across the way. The curtain was up, and he could see into the luxurious dining room, where preparations for the evening meal were going on. The sight of that tempting table filled him with fresh strength, and, crossing the street, he drew his bow across his violin and began to play.

Now in that mansion lived a stately, haughty woman, possessed of many talents; she dwelt in the luxurious house alone, the last of a noble family. People admired, but stood in awe of her. She gave her money with lavish hand to charities; herself she never gave. While possessing much that makes life desirable, Elinor Wentworth had missed the best in life. Tonight she sat before the open fire, a bored, listless look on her face. She would have to go abroad this winter, she was thinking; home was unbearably dull. Suddenly she raised her head in wonder. Through the still

air came the sound of a violin. Louder and louder rose the plaintive notes, and so full of sadness were they that tears unbidden came to the listener's eyes. Hastily ringing the bell, she ordered the servant to learn who was playing outside in the bitter cold. He came back in a moment: "'Tis nothing but a beggar lad, and I will send him away."

"Bring him in!" she said to the astonished man.

The boy entered, his weary face full of dread. Probably she would send him to the police station. "What is your name?" she asked.

"Donald Shepard, ma'am," he replied slowly.

"Play for me. Anything," and Miss Elinor seated herself and watched him closely.

The lad played a simple melody; but as she stood something stirred her thoughts. Once, long ago, she had a little brother with just such eyes. She had worshiped him, and had cried out fiercely when he had been taken away. What if Stephen had been left to the mercy of the cold world? The old, tender impulses, so long restrained, leaped forth. "Stop!" she said; and, calling the boy to her, held his cold little hands in her own warm ones, while she said gently: "Donald, you have a wonderful talent. Now I want you to tell me all about yourself."

Donald told quietly of his father's struggle with poverty; how he had been a music teacher, and in the spring had followed the mother, dead long ago, and had left his boy nothing in the world but his violin.

Miss Elinor listened silently, her thoughts busy. At last she said: "I once had a little brother who was dearer than all the world to me. He is gone. I am alone. You are alone, too. You shall take my brother's place."

People said that winter that Elinor Wentworth seemed to grow younger and brighter; that she had been alone so long a companion was what she needed. She thought so herself when the long-silent rooms rang with the sound of a boy's merry voice or when at night she and Donald sat before the fire making plans for the years to come or talking of those who were waiting for them in the far country. One evening when they had been speaking of these loved ones Donald told her of little Patrick and of the neglected grave in the cemetery. "I wish I could put a stone on it, Aunt Elinor," he said. And she bent and kissed him for an answer.

So it came about that later they stood by a little mound, and at the head was a marble stone, with a beautiful angel on top, and below was cut:

"Patrick Dooley,
Aged Ten Years.
Rest in Peace."

HOW OUR HEARTS ARE MADE CLEAN.

There was once a drop of muddy water, just as muddy as mud could be. The drop lay in the middle of one of the blackest puddles in the whole length of the road. Horses splashed through it, wheels stirred it up and drivers complained about it, and the poor drop of water at last got thoroughly ashamed of itself.

"Oh, I wish I could get away from all this ugliness and meanness and dirt!" it cried.

"Well, why not?" asked the breeze, blowing over it.

Why not? How could I?" answered the muddy drop.

"Ask the sun. He is strong and kind, and he will lift you out of the puddle."

"But the sun is far away, so far away, millions and millions of miles."

"No, his rays are here, all about you. Can't you see them and feel them?"

"But the sun is so great, and I am so little."

"Yes, the sun is great, but not too great, you see, to send a special ray of light to shine just on you, small drop as you are."

"But I am so black, and dirty, and ugly, down here in the mire; and the sun, I am sure, from his light, is pure and beautiful. I do not dare ask him."

"Never mind that. Just ask him, and see what will happen."

So the muddy drop asked the great pretty, beautiful sun to lift her up out of the disagreeable, black mud-puddle, and the sun did it at once. Up, up, up, went the drop, drawn by the sun's kind heat, until she rested in a lovely cloud, floating across the sky, and the cloud let her down on a magnificent mountain. She fell into a spring, a perfect mossy pool, full of the purest water that ever was.

And then the drop began to fear that she would spoil this pure water, coming into it, and so she looked at herself. And lo! she found that when the sun drew her up into the cloud, she had left all the mud and impurity behind.—Amos R. Wells.

A SMALL BOY'S CONTRIBUTION

She was a forlorn little woman, standing at the Subway entrance and gazing wistfully at the crowd. The day was gray and chilly. Gusts of wind blew her scanty skirts and played with the scarlet ribbon on her poke bonnet. This Salvation Army lassie was young, but tired and worn. She leaned heavily against the standard of her contribution-box, for she was gathering offerings for the poor.

People hurried past, barely giving her a glance, while she watched them curiously. Young men, middle-aged men, laughing school-girls, mothers weary with shopping, and tired laborers, all mingled with the crowd. Presently a small boy came running up the stairs and halted a moment at the top. He was a rosy-cheeked little chap, with bright eyes, but his face grew serious as he read the sign above the contribution-box. One hand fumbled in his pocket. Slowly, very slowly, he drew it out and gazed longingly at the nickel in his palm. Perhaps thoughts of coveted tops, marbles and sweets were in his mind; but one more glance decided him, and he made a grand leap toward the lassie.

The box was too high for him to reach but the girl tipped it toward him, and smiled her thanks as he dropped in his coin and flashed her a shy glance. Then he hurried along the hall with his hands in his pockets, making a sorry attempt to whistle.

The incident, however, had not passed unnoticed, and more than one face grew brighter, while many hands dropped coins into the little box.

The wind still blew about her, and the people continued to rush past, while the noise of traffic sounded in her ears; yet the little Salvation lassie no longer leaned wearily against her standard, but stood bravely erect with a smile of hope on her lips.—Sarah J. Pomeroy, in *Zion's Herald*.

Livingstone's heart was buried beneath the tree on the spot where he died. The point will be made a mission station, a better memorial than the obelisk that now marks the place.

EARNESTNESS.

The testimony of Charles H. Spurgeon should have weight here. He said: "If a man is to be a soul-winner there must be in him intensity of emotion as well as sincerity of heart. You may repeat the most affectionate exhortation in such a half-hearted manner that on one will be moved either by love or fear. I believe that for a soul winning there is more in this matter of earnestness than in almost anything else."

When we become as much in earnest to rescue our friends and dear ones from eternal death as we are to save them from physical suffering and death, then we shall see the rapid spread of the kingdom of Christ. A man falls overboard from the deck of a vessel, and his wife screams: "Stop the boat! My husband! My husband is drowning!"

But no one criticises the woman for her passionate outcry, or bids her keep still. It was so natural for her to cry out for help. And when the Church of Jesus Christ becomes thoroughly awake to the worth of a soul and the awful danger to which all out of Christ are exposed, it will be the most natural thing in the world for them to show an undying earnestness in seeking the lost. Then propriety and reticence and restraint, and rules of rhetoric will be thrown to the winds, and a divine passion will possess the life. The world may sneer at it as fanaticism, but it is the fanaticism of Pentecost. When the crowd saw the intensity of emotion shown by the newly anointed disciples, they exclaimed, "These men are full of new wine." Here was shown an enthusiasm and leaps over all difficulties and rises above every discouragement—the enthusiasm of Pentecost; and every soul-winner must have it. Then, like Paul, wishing himself accursed that Israel might be saved, or like John Welch, wrapped in his plaid, kneeling in the snow, unable to sleep, and praying mightily for the souls of men, this holy earnestness will not let us rest until we see the salvation of the lost.

It will tell in look, in tone, and manner. It may lead us to do things that may shock the sense of propriety of the dead, formal church member, such as being obedient to the Master's command, "Go ye into the highways and hedges, and compel them to come in." Jeremiah preaching repentance in the streets; and the early church preached everywhere, on the street by the river's bank, in the market-places, and in prisons. John Livingstone stood on a tombstone, and preacher with such power in the midst of falling rain that multitudes were born in a day. So did John Wesley. O, that the great church of Jesus Christ might now have the enthusiasm of Pentecost!—From "The Art of Soul-Winning."

SOMETIME, SOME DAY.

Have you ever listened through the open window, on a summer's day in harvest time, to the music of the reaper cutting grain in the fields around with the ring of the many merry voices of those who are binding the sheaves, and perchance the splash of the river and the song of the birds to accompany it? It is God's fair creation in one of its gladdest and most lovely aspects. It speaks of work and progress, and all so full of joy.

But you only hear it from afar—through the open window. You are not helping them; nay, you cannot even see them at work, for you are ill that day and must stay at home. Yet, have you no share in the work? Yes, indeed; for you pray God to bless and prosper the harvest, and it is reaped in joy though sown in tears, helped on by your prayers.

This is one picture of the life of the sick and desolate on dark days; all around seems bright and sunny; many are at work in the field of the world; it is the harvest of the precious Blood they are gathering; they are singing God's praises; but you are not there. The window of your soul is open, and you know by faith what is going on; but you must stay at home and content yourself with prayer that others may work well, for you cannot work with them.

But wait awhile; the harvest-home comes some day; and will the Master who sowed it and values it, and for whom it is gathered—will He then forget the sufferers who could only pray and offer their pain that all might be well with the crops, but who did so pray and suffer, and whose one desire was that the grain might be got in good condition into the barn, and longed to work for the Master as well as they could? No; they will then be rewarded a hundred fold.—From Bright Thoughts for the Sick and Desolate.

"SHUT THY DOOR."

By Anna B. Giddings.

Hast thou entered into thy closet to pray?

Weary and worn with the toil and the strife,

Longing for peace in thy strenuous life,

Yet leaving the door shut only halfway?

'Twas the Lord who said we must shut up the door

'Gainst the noise in our homes and the street's constant din,

Lest we fail to hear his dear voice from within,

And go away bearing the same burden we bore.

O Friend, shut the doors that lead down to earth,

And get into the secret place of the Lord!

Give up the world for him, and trust his sure word,

To enrich thee beyond all worlds would be worth.

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